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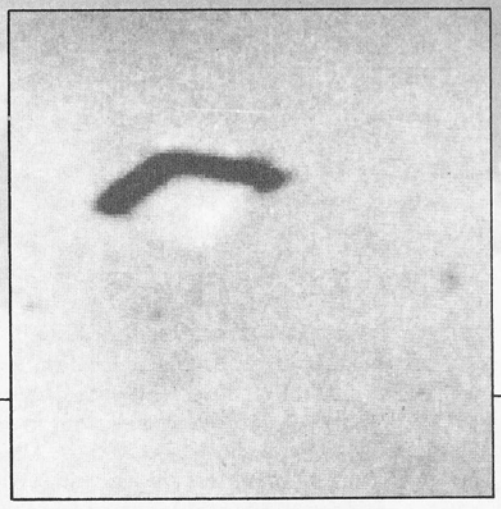

Daylight disc over Hawaii

INTERNATIONAL UFO REPORTER

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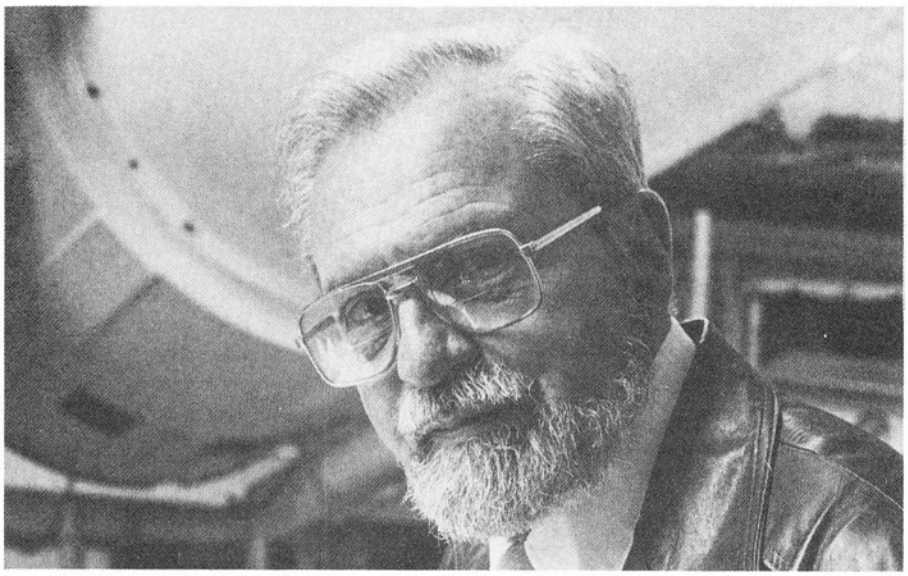

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EDITORIAL

Psychosocialbabble

Jerome Clark

History is a subject in which some ufologists seem profoundly uninterested these days. Recently a reviewer in a British magazine airily dismissed Richard Hall's *Uninvited Guests*, with its insistent but to the reviewer unwelcome reminder of what the UFO evidence traditionally has consisted (well-documented cases more logically tied to extraordinary technologies than to even more extraordinary "psychosocial" causes), as evoking little more than the "nostalgic glow of youth." What the reviewer insisted the UFO evidence consists of is this (and hold on to your hats, folks):

". . . a folklore in which the man and woman in the street is [sic] threatened by both the limitless power of the 'wholly other,' from which not even the bedroom is safe, and the arbitrary power of a state bureaucracy widely believed to go round assassinating and intimidating those who have discovered its appalling secret. Beyond the crashed saucer stories lies the fear that passionless symbols of pure reason are in command, and somehow need to steal our passion and our physicality in order to survive and reproduce. The atrophied 'animal parts' of the alien cadavers have their psychological counterpart in the 'glacial indifference' of the abductors. These are, of course, literal 'eggheads,' the antithesis of the 'red-blooded American male,' and thus the ultimate symbol of un-Americanism." Elsewhere this individual has written that American ufology—and many American UFO experiences—are driven by a deep-seated fear of Hispanic immigrants. Yes, he's serious. They always are.

Such is much of ufology in our time, an exercise in—what *does* one call this sort of thing? Rubbish, of course, but rubbish and writing about UFOs have a long, dishonorable and depressingly documentable intimate relationship; so our friend does not distinguish himself here, not anyway when the John Lears and the Bill Coopers (whose crazy and marginal views our British pundit seems to think are representative of the beliefs not only of American ufologists but of Americans generally) are abroad in the land. Perhaps what makes these remarks notable is their quality of pseudoprofundity. One who is not reading carefully, or who knows little of what is being addressed (American ufology and American popular culture), may nod approvingly, though without quite realizing what meets his approval is only the elegance of the prose. After all, with one exception (I confess the line about the "atrophied 'animal parts'" remains incomprehensible to me even after repeated readings), the sentences start somewhere and end with some discernible link with the opening sentiment—not always the case in ufological prose—and there is only one grammatical error. There are the requisite intellectual buzz words and phrases: not just the always reliable "symbol" and "psychological counterpart" but "passionless symbols of pure reason," a real mouthful, not to mention "the limitless power of the 'wholly other'" and "antithesis." And of course there is the implicit Ameriphobia, always good for additional credit in some quarters.

If one reduces the UFO phenomenon to an exercise in literary criticism (in other words, to meditation on a bunch of ideas and images patched together in narrative form) as opposed to a collection of investigatable experiential claims, the remarks above would have some meaning, not as profound insights (they are not that in any context) but as the sort of harmless fodder hack academics grind out to satisfy humanities-department heads that they are indeed able to publish *something* and thus are worthy of continued employment at some less-than-first-rate provincial university. Merit, or even intellectual coherence, is not always the primary concern in these circumstances. But of course the UFO phenomenon, to those who encounter it directly or to those who study its effects in field or laboratory, is at its core an *event* which, when circumstances are right, can be recorded on radar, film, videotape and photograph, providing instrumented evidence that typically confirms the honesty and accuracy of the accompanying human testimony.

It is incredible that in 1990 one should have to say this, or that an examination of actual evidence, as in Dick Hall's fine book, should be denounced as irrelevant and, yes, "provincial" (read "American") as if only a naif would hold that UFO sightings are relevant to a discussion of the UFO phenomenon. It is remarkable indeed that in many quarters ufological speculation by (ostensible) noncranks should bear only the most passing of relationships to empirical evidence. (One psychosocial speculationist even acknowledges that the cases on which he

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A rare photo coincidence

by Bruce Maccabee

■■ Bruce Maccabee, Ph.D., an optical physicist who works for the U.S. Navy, is chairman of the Fund for UFO Research.

At about 7:00 p.m.—an hour and a half before sunset—on July 7, 1989, Yasuhiko Hamazaki was standing outside his house in Kanazawa, west of Tokyo, with his baby son and young daughter. The sky was clear and blue.

Suddenly his daughter pointed to something in the sky and asked, "What's that?" Hamazaki looked up to see an object with an unusual shape. It was moving at a relatively low altitude compared to a plane and he could hear no sound from it. He first thought it was a hot air balloon. He had seen a number of such balloons in the air in recent months, but the object he was seeing was not making noise such as the large balloons do. (When the hot-air generator, a large "blowtorch," is turned on to increase the air temperature in the balloon, a loud "whooshing" noise is heard.) Realizing that the object was something out of the ordinary, the witness went inside his house to retrieve his videocamera. He estimated that from the time he first saw the object to the moment he got his camera, 30 seconds passed.

He told his wife about the object, grabbed a previously-used videotape and loaded his camera. This was a videotape of family scenes taken over the previous year. With the camera Hamazaki stepped out into his garden where he had a better view than from his previous position. His wife, armed with binoculars, accompanied him and also observed the object. It was now about one minute since he had first sighted it.

The videocamera recorded this conversation:

Mrs. H: What is that shape? Is it a balloon?

Mr. H (looking through the viewfinder and seeing a small whitish image): It's something. What is it?

The image starts to grow as Mr. H begins to zoom in on the object.

Mrs. H: It's coming down. Did somebody drop something out of the sky?

The image is now larger and indistinct against the sky.

Mr. H: It's going down. I can't see it.

The image moves around and the camera is unsteady.

Mrs. H: But look, it's going up again. Maybe it's an airplane or a helicopter. Look how it's flying. It's a little different from a plane. Can't you see it?

Mr. H: It's not making any noise, but the way it's flying it doesn't look like a UFO. It looks like an airplane or a helicopter.

The image is steadier but shrinking as he "unzooms."

Daughter: No, it doesn't. Take a good look.

While reading the description of what is seen on the videotape, the reader must keep in mind that Mr. Hamazaki was viewing the scene as presented in the camera viewfinder, which is a small black-and-white television screen. The image presented by replaying the videotape on a large color television screen shows more detail than is shown in the viewfinder.

For the first few seconds he had difficulty getting the object into his field of view and holding it steady. The image moved around quite a bit. But then he steadied the camera and began to zoom in on the object. (This was an 8mm videocamera, type unknown but probably similar to a Canon or Sony, with a 6:1 zoom lens built in.) He zoomed in and the image got larger but there wasn't much contrast against the sky. The image then moved around randomly probably because of camera motion. Hamazaki then zoomed out (unzoomed) and the image became small; but he immediately reversed the zoom. This time the image got not only bigger but also brighter and more distinct against the sky. At this juncture, 34 seconds into the videotape, the outline was like a square surface, not unlike a sphere with a square card cut through it. (See Figure 1.) Hamazaki suddenly got excited.

Mr. H: Say, look. That shape is like a UFO. It really does look like a UFO.

Mrs. H (looking through binoculars): Look, it's flashing red lights and blue lights.

Mr. H: Look, it's a UFO.

Mrs. H: It sure does look like a flying saucer flashing.

Hamazaki continued to film the UFO as it traveled in its straight path toward the horizon until the image was too small and faint for him to see it in the viewfinder. The duration of the filming was about 55 seconds. Hamazaki continued to film nearby scenery in the

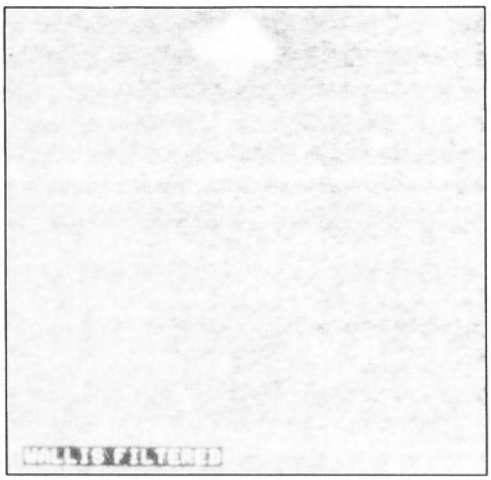

Figure 1. Hamazaki

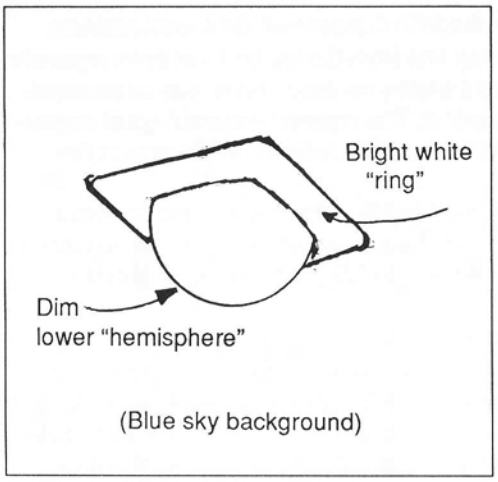

Figure 1a. Hamazaki

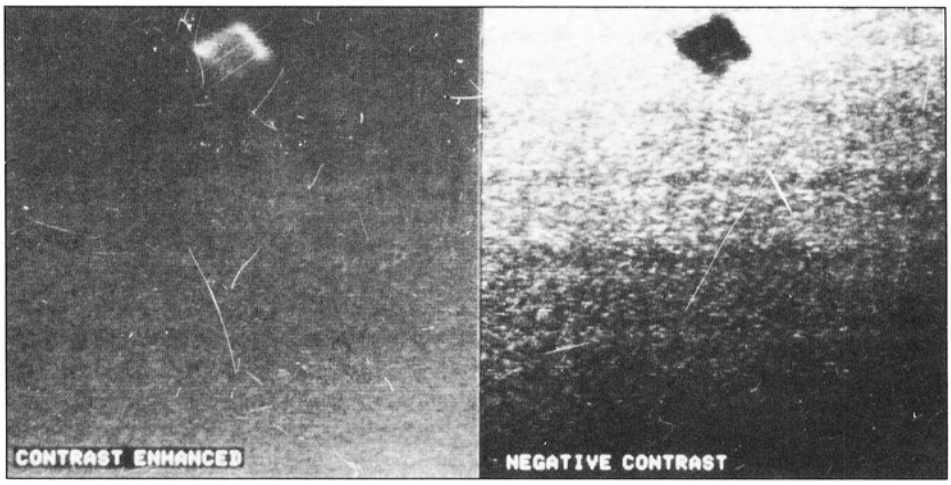

Figure 2. Hamazaki

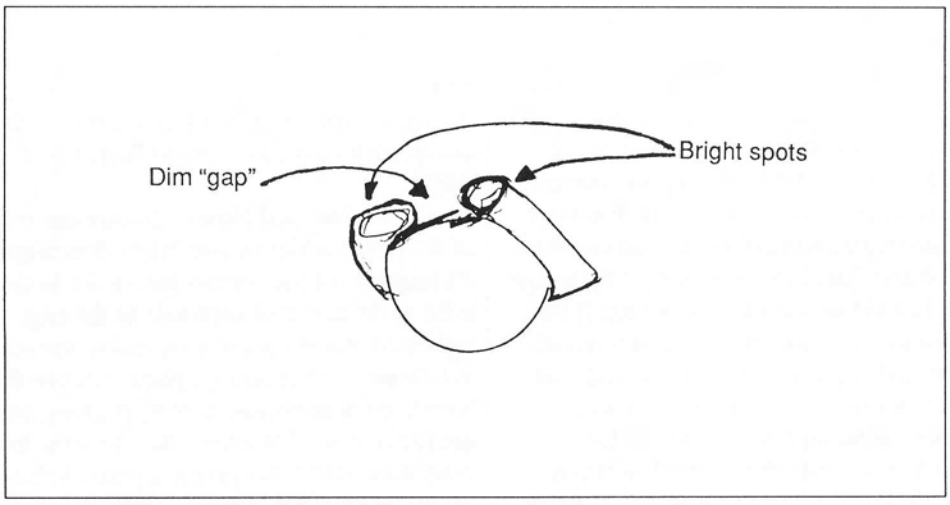

Figure 2a. Hamazaki

direction that the UFO disappeared for another minute.

His sighting was investigated by local news reporters who contacted a nearby air base. There was no acknowledged radar contact. The regional meteorological organization reported no weather balloons in the area at the time.

The Hamazaki family were not the first persons to see an object with this particular shape. It—or one like it—had been observed 14 1/2 years earlier, in Hawaii.

Michael Lindstrom and his wife, teachers from Minneapolis, were vacationing on Mauai on January 2, 1975. They were relaxing on the beach near the Kauai Sands Hotel on the east side of the island. At 2:45 p.m. Lindstrom was walking along and taking pictures and his wife, lying on the beach some distance from him, happened to notice a strange object moving southward over the beach toward her. After watching it for 45 seconds, she got to her feet and ran to her husband to point it out to him.

According to Lindstrom, "It was close enough by then for us to see it very clearly and we were certain it was something like we had never seen before. We could see that it had no wings or propulsion. It emitted no sound as it moved slowly (about the speed of a helicopter) and diagonally to the direction of the wind. Because of its direction of travel, its shape and the fact that it had no instruments hanging from below, we were confident that it wasn't some sort of experimental weather vehicle. Its shape, when viewed from below, was that of a square. The center was white or silver in color and it had a black stripe along its perimeter. From the side it appeared to have a slightly domed top and bottom. Upon close examination there appeared to be a row of lights along its upper edge. It is difficult to determine exactly at what altitude the object was traveling; however, when we observed it, it was below the clouds and above the mountains. Therefore I would estimate its altitude to be about 5000 feet and its distance away from us to be about one mile."

The object moved inland from the beach and traveled to the southwest, disappearing from view in a time estimated at about two minutes. Lindstrom took three pictures (35mm slides) with a Pentax Spotmatic camera with a 135mm focal length lens and UV filter. Figures 3 and 4 are nearly full-frame copies of his second and third photos. Figures 5, 6 and 7 are blow-ups of the UFO image in the three slides. Lindstrom used Kodakchrome II film.

Upon his return home he had the film commercially developed. He then had duplicate copies made and sent these along with a letter describing the sighting to the NASA base on Kauai "in hopes," he explains, "that perhaps their radar had recorded the UFO." The NASA reply was "very unsatisfactory," in his words—surely an understatement. The letter (dated April 1, 1975) from station director Virgil True reads in part: "Your description of a 'UFO' in your letter of 19 March is a good approximation to the appearance of any number of helicopter models. *I have not yet had the opportunity to project your slide #1* but sunlight reflecting off the large rotor of a helicopter can produce many patterns of apparent rows or geometrical arrangements of lights." I have added italics to True's words to emphasize the remarkable fact that True uttered his opinion that the object could be a helicopter *without bothering to look at the slide*. True further stated that the NASA radar would not have picked up anything flying below 6000 feet and that in any case it was not a search radar but instead a kind designed to track specific flying devices. Hence it couldn't have picked up the object regardless of its altitude.

The upper-altitude weather report for the day indicates that the wind at the several-thousand-foot cloud altitude was basically from the east at approximately 10 knots. The UFO, on the other hand, was traveling nearly due south—i.e., crosswind.

Lindstrom's slide photographs show the sky background with cloud cover. Photos 2 and 3 (Figures 3 and 4) also show foreground/background images (bushes and mountain ridge). The UFO was silhouetted against the white cloud background in all three photos. The lower portion of the object, below the dark "square ring," has a low contrast against the sky and this makes it difficult to determine the edges and therefore its exact shape (see Figure 5). But it appears to be roughly like a hemisphere (or perhaps slightly pyramidal with the apex downward). The "square ring" being darker, however, forms a good contrast with the sky. As Figures 5, 6 and 7 illustrate, Lindstrom obtained three perspective views from below. The first and second photos, when the UFO was the closest, provide the most conclusive evidence regarding the shape of the outline of the "ring." In photo 2 (Figure 3) one sees three-fourths of the square ring. Presumably the fourth quarter, which would be farthest from the camera, is blocked from view by the (approximately) spherical lower half of the UFO. From the evidence of these two pictures I conclude that the UFO could be modeled as a sphere with a square card cut through it, or as the planet Saturn, but with square rings.

In the first (and closest) picture one can see, on top of the ring, a series of five bright dots (Figures 5 and 8). At least two of the corners have a dot in them and there is a dot at the center of each side of the ring. Lindstrom estimated that the angular elevation was 45 degrees at the maximum. Unfortunately, photo 1, when the object might have been at an elevation of 45 degrees, has no foreground scenery that allows the elevation to be independently established. Nonetheless photo 3 does show a mountain ridge estimated at 1500 feet above Lindstrom's altitude (sea level) and about two miles away. The angular elevation of this ridge was therefore about arctan (1500/2/5280) = eight degrees. The UFO image is about

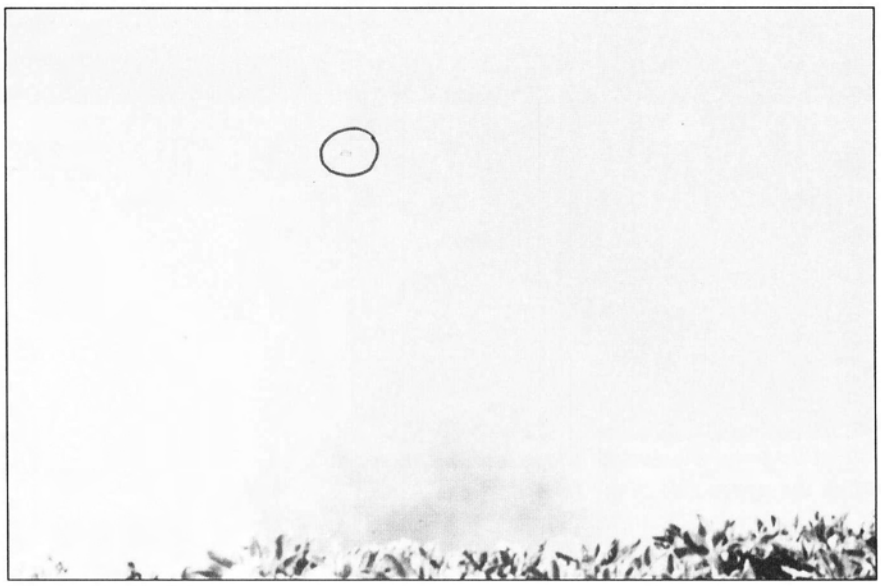

Figure 3. Lindstrom

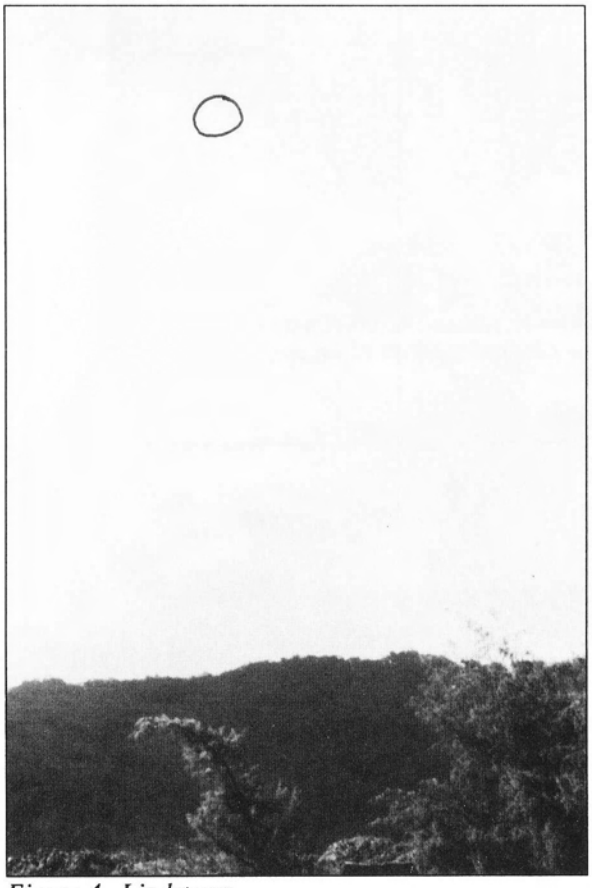

Figure 4. Lindstrom

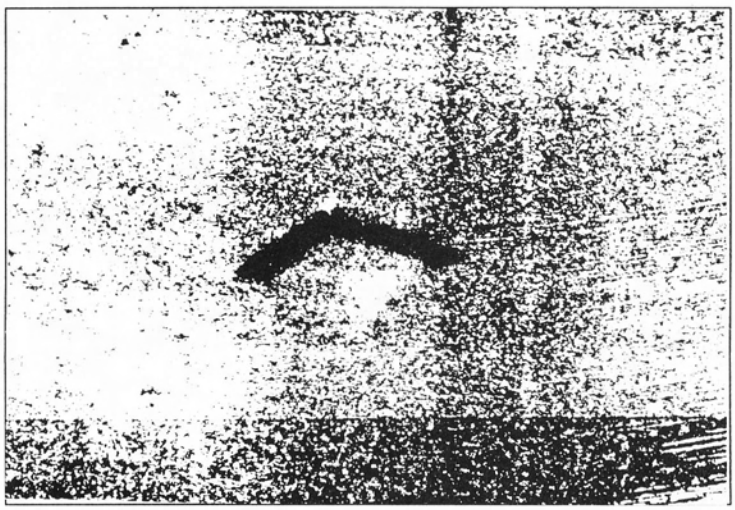

Figure 5. This blowup illustrates the overall shape and the presence of small bright spots on the upper side of the square "ring."

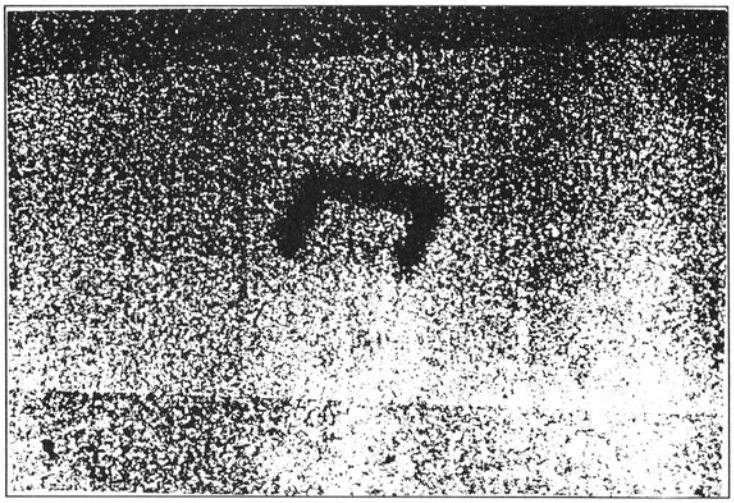

Figure 6. Blowup of the Lindstrom photo #2 image.

Figure 7. Blowup of the Lindstrom photo #3 image.

two centimeters above the image of the ridge. From the focal length of the camera, 13.5cm, the angular elevation of the UFO above the ridge was about arctan (2/13.5) = 8.4 degrees. Thus its angular elevation with respect to the camera is estimated at about 16 degrees in photo 3. If we assume the cloud height was 5000 feet, then the *maximum* slant range to the UFO was about 5000/(sin 16) = 18,100 feet. If the UFO had been lower than 5000 feet, the slant range would have been proportionately less. The width of the image in photo 3 is about 0.025cm, which corresponds to an angular width of about 0.025cm/13.5cm = .00185 radian. The product of the angular width in radians times the range is the actual width: .00185 x 18,000 = 33 feet. This is a maximum likely size. The calculation would have yielded a smaller size had the assumed altitude been lower. For example, had the altitude been only 1000 feet, the calculated width would be about seven feet.

Throughout the Hamazaki video the orientation of the object stays essentially constant and close to the orientation in Lindstrom's first photo. The shape of the UFO appears identical to that in the Lindstrom photos. The most obvious difference between the two images is that the square ring in the video is bright white as compared to the blue sky background and as compared to the (rather indistinct) "spherical" lower part, whereas in the Lindstrom photos the ring is dark compared to the cloud background and the lower spherical body.

The small bright whitish bumps that appear just above the dark ring in the Lindstrom photo do not appear above the ring in the video. Still, the video shows changes in brightness of portions of the ring itself and, in particular, the corners occasionally are brighter than the other portions. When this happens, the corners appear as tiny white lights within the ring itself.

As time goes on, the image of the UFO in the Hamazaki video changes in contrast with respect to the sky. These changes are not correlated with changes in the image size. For example, as the video begins, the UFO appears as a tiny elliptical dot (about .1 in width on a 9.4-inch TV monitor screen). Then the image size grows considerably (as Hamazaki zoomed in) to a size of 0.8 inch and the overall shape is apparent. But the contrast between the UFO image and the image of the sky is low. Then the image shrinks again to a small spot. As the image grows again, the ring becomes surprisingly bright and the shape is quite distinct against the sky. At a size of 0.8-inch across, 34 seconds into the videotape, the image reaches its maximum contrast against the sky. The ring is white and the spherical bottom is slightly darker than the sky. There is a slight orange tinge to the bottom.

The image continues to grow a little in size but the brightness and contrast diminish considerably. Five seconds after the maximum contrast, the image reaches its maximum size about 0.11-inch (on a 9.4-inch monitor). This larger image is so faint, however, compared to the background that the lower portion appears sky color, i.e., it is almost impossible to see the spherical lower part.

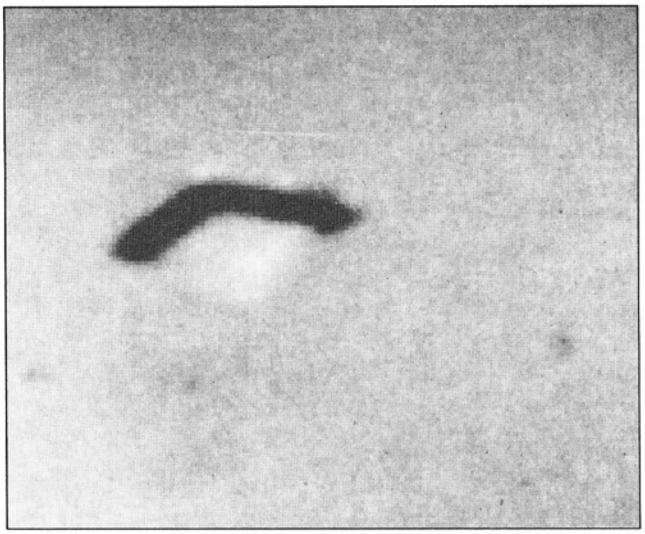

Figure 8. Contrast enhanced blowup of the Lindstrom photo #1 image. (Courtesy of William Spaulding, Ground Saucer Watch.)

The extreme variations in contrast with the sky are puzzling. One would expect that, at the very least, a solid body would *block* the background skylight even if it had a negligible reflection of its own, thus producing a darkening effect which would make the image shape obvious. In this case, though, only seconds after it made a striking contrast against the sky, the ring remained faintly white but the lower portion of the object became virtually invisible against the sky. Since the sun was in the west and the camera was pointing east or southeast, it *may* be that a glint of sunlight could account for the sudden brightening, but what would account for the sudden fading-out (loss of contrast against the sky) as the image increased even further in angular size? The growth in image size should, if anything, make it *easier* to see against the sky background.

Since there is no way to estimate the distance to the UFO in the videotape, the videotape provides no information that would support or contradict the size estimated from the Lindstrom photos. The video does, however, provide some interesting information on the variations in brightness of the square ring, besides the variations mentioned in the above paragraphs. On a frame-by-frame basis (at 30 frames a second) during the period of time when the contrast was greatest (34 seconds into the video) there appear to be pulsations of the brightness of the ring and bright spots appear in it. Furthermore, at times it appears to have a short region of low brightness, a "gap," in the center of the left side as is (poorly) illus-

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Australian abductions: an update

by Keith Basterfield, Vladimir Godic and Pony Godic

■■ **Keith Basterfield, Vladimir Godic and Pony Godic operate UFO Research Australia.**

In the July/August 1989 issue of *IUR* we reported on the status of research into the abduction phenomenon in Australia. We noted an absence of spectacular abduction accounts from our country, which is 80 percent of the size of the United States but has a population of only 16 million. Since then new cases have come to our attention and they are discussed below.

One thing that has not changed, however, is the absence of media attention to the phenomenon.The only nationally-televised item has been a short segment, in August 1989, on the U.S.-based *Unsolved Mysteries* program. The segment dealt with Budd Hopkins' work. A reporter for one Australian television network current-affairs program contacted a number of researchers and said he intended to produce a piece on abduction reports, but no such piece ever appeared. Bill Chalker wrote an article on the subject for *Australian Penthouse* (November 1989) and a national magazine, *The Bulletin*, carried an article on "close encounters of the fourth kind" in its December 26 issue. Paperback editions of *The Tujunga Canyon Contacts* and *Transformation* made the bookshops, together with the hardcover edition of clinical psychologist Edith Fiore's *Abductions: Encounters With Extraterrestrials*. None of these works became a best-seller. In summary, there has been no major coverage in mass media since the national campaign by UFO Research Australia last May. This has allowed researchers to investigate cases outside the media spotlight.

Since May 1989 a number of previously-unreported cases have come to light. These have been reported, without media awareness, to UFORA, UFO Research (South Australia), Chalker, and UFO Research (Queensland), with a few more fragmented and poorly-investigated cases being reported by other groups. As fellow abduction researchers will be aware, the intricate nature of some events means that documentation processes may take months, even years, to complete. Therefore only a small number of these investigations have been completed. Nevertheless the intention of this article is to present currently-known details and trends for comparison purposes with overseas findings. Some 14 new cases have arisen, with one older New Zealand case receiving a retrospective review.

In his *Penthouse* article Chalker briefly related a personal investigation into an incident that reportedly took place in about 1958 in the Gippsland area of the state of Victoria. As the story went, a young girl said she saw a UFO landing in a forest at night. When she investigated, she saw a small man by the landed object. The witness remembers receiving a ride apparently inside this vehicle, but she cannot recall how she got home.

An article in the February 1989 issue of *The Golden Age*, an Adelaide magazine, a man reported a number of abduction events. According to his account, beings materialized in his bedroom and as he became aware of their presence, he fell asleep. In one instance he recalls being wheeled down a long, shiny corridor into a room. He then found himself on an operating table. Later he found himself back in his own bed. We attempted to follow up the story but were unable to locate the alleged abductee.

A woman approached UFO Research (Queensland) and said that in 1978, while she was 12 years old and living in Papua New Guinea (an island to the north of Australia), she had an experience which she believed suggested abduction. Hypnotic regression revealed an abduction event. She subsequently declined further investigation because of the nature of the experiences related under hypnosis.

On June 16, 1989, two brothers engaged in opal mining at Yowah, Queensland, reportedly saw a large disc-shaped object plus six smaller objects appear during the night. A period of some 20 to 25 minutes appears to be missing from their recollection of the sighting. The younger brother subsequently underwent regressive hypnosis in Sydney. Although no abduction story emerged, there were some indications that some such event may have occurred. The other brother, subsequently hypnotized in Brisbane, revealed no abduction episode.

Mark Moravec is researching an account from three men who viewed a large object hovering over trees, near Coola, New South Wales, in 1974 or 1975. The men claimed to have shot at the object. After seeing the film *Close Encounters of the Third Kind*, one witness began to recall portions of an abduction experience.

Near Gisborne, New Zealand, three women experienced an apparent abduction in the midst of a large UFO

flap. It occurred in 1978 and began as they were lying on a hillside at night watching the skies. At some point they noticed that time had mysteriously passed. Shortly afterwards, at a hypnosis session arranged by New Zealand researcher Bryan Dickeson, they reported an abduction. In 1989 one of the witnesses contacted Keith Basterfield, and UFORA mounted a new investigation. Chalker arranged for regressive hypnosis, during which the woman reported being drawn up a beam of light, seeing her sister-in-law (and fellow witness) inside a room with her, and talking with a male entity who was present. All three women were then back on the hillside. Two witnesses live in New Zealand and so far we have been able to interview one by telephone. The case is still open.

Following publication of his article in the Autumn 1990 issue of the Australian magazine *Nature and Health*, Chalker immediately heard from four individuals and is now investigating their accounts. Since then he has received more letters. The magazine will be in circulation for a total of three months, so it is possible that yet more accounts may surface. Summaries of the first four follow:

A 29-year-old Queensland woman recalls a number of experiences, the first of which occurred when she was 3 1/2 years old. At that young age she woke up in her cot to find the room filled with small entities who seemed to be examining her mother. This experience was vividly recalled later in early childhood, when the woman was exposed to photographs of a hospital operation. In another experience (at age 19) she can recall being taken from her bed and floated up to a "spaceship." She has no memory of what may have happened after that.

Another Queensland woman, in her late 40s, says that about eight years ago she awoke from sleep to find herself in a spaceship. The entities present were all human-looking, both male and female. There were also a few other human beings—abductees—inside the craft. She would not let the entities examine her because she was pregnant. The beings acted disturbed at having made a mistake; they said they did not touch pregnant women. One being showed her how her baby would look when born, and that is indeed how the baby looked. She was given a tour around the ship. Her next memory is of being back on earth in the countryside.

Yet another woman, living in Sydney, has had repeated recollections of a "dream" in which she sees herself lying in bed, with some little people near her. The dream first occurred in childhood and the most recent was last year.

Finally, a 44-year-old Queensland man can remember two occasions that seem to indicate missing time. The first was in 1978 in Auckland, New Zealand. He went to bed one night and the next thing he knew, he was standing naked outside the house. When he tried to get back in, he discovered the door was locked and had to rouse an occupant inside to let him back in. Later, in September 1981, he was holidaying on the Greek island of Skopelos. One day he woke up on a beach with water lapping at his feet. He had no idea how he got there and he was further puzzled to find orange dust, not from the area, covering him.

Next we recount a number of events that have been reported to UFO Research (South Australia):

A woman recalled that as a nine-year-old, in 1974, she and a friend observed a UFO at close range in suburban Elizabeth. Because she has memories of observing the object from two different angles of view, but no recollection of moving between the two locations, she suspects a period of missing time occurred. An initial interview has been conducted and further work remains to be undertaken as circumstances permit.

A 34-year-old married woman relates at least three unusual experiences. In the second and third of these, she found herself in an alien environment. One night she experienced a spontaneous memory of being in a large room where there were many humanlike beings, including a human child about 10 years old. The room was warmly lit, though there was no apparent source of illumination, with a light soft blue color. She had no trouble breathing and gravity was normal; the temperature of the room was skin temperature. She remembers conversing with the child. On the following occasion she went to bed and soon sensed herself drifting through tunnels. Next she was in a room confronting entities who were not human. They had pointed faces, large heads swollen at the foreheads, and dark blue, slanted eyes. Their ears were tiny and had no lobes. They had thin gray bodies and were short in stature. One of the female entities was carrying a baby which had its arms outstretched. The witness asked to hold it and nurse it. Suddenly she knew she had to go and found herself back in bed, where she quickly fell asleep. Of possible relevance is a history of psychic experiences. In her teens the witness had precognitive dreams and later in life precognitive visions.

An even stranger case was investigated by Ray Brooke of UFO(SA). A young woman telephoned him to ask if the group could explain three large triangular marks on her forehead. They had appeared overnight some two years earlier. Subsequently interviews determined that there was far more to the story. Over a 10-year period the young woman had seen UFOs, had a near-death, out-of-body experience, and an occurrence of "cosmic consciousness." She also experienced telepathy, precognitive visions, sleep paralysis, hypnagogic imagery and other psychic episodes. As for the marks on her forehead, she recalled that "something" touched her on her forehead during the night. Under regressive hypnosis she recounted that a "shadow" in her room shone a laserlike beam of light onto her head and created the marks. We are collecting the woman's medical records.

Another case involved a 27-year-old woman who

reported a lifelong series of experiences which commenced with a CE1 when she was six years old. This was followed by other UFO experiences, poltergeist activity, telepathy, precognitive dreams, an out-of-body experience, lucid dreams, hypnagogic imagery and sleep-paralysis episodes, among other things. Of particular interest to us was a recurrent nightmare of encounters with a strange dwarf in an unusual room. Memories of some of these events were triggered after the woman viewed the *Unsolved Mysteries* segment on abductions. Extensive interviews have been conducted, including the use of hypnotic regression during which one apparent abduction at age nine emerged. Partial recollection of a second possible abduction at age 15 ran into resistance; the woman explained that she was "not to tell about that one." A friend of hers participated in some of her experiences and was present in the same room during the age-15 apparent abduction. Interviews are continuing to gain additional details from the woman, her friend and, we hope, her sister, who also has experienced apparently related events.

Recently a 31-year-old woman living in Adelaide has told us that when she was 10 or 11, she was abducted from her bedroom by a group of small entities who entered the room via the internal house door. She was levitated off the bed and taken to a circular room where she was placed on a metal table and given a medical examination. The next conscious recollection was of waking up in bed. This woman also recounts numerous episodes of poltergeist activity, the sense of a presence in one house she lived in, and numerous other paranormal events. She also reported that some 10 years ago, while she was undergoing dental treatment, x-rays revealed two unknown metal objects in her face under her nostrils. The case is in the initial stages of investigation.

Although research is continuing, it is possible at this early stage to make a few observations.

First, we note that 11 events involve women and four involve men. This may be due to the reporting processes or to the possibility that women may more easily report experiences of such a personal and unusual nature than men.

Second, from the South Australia cases with which we are most familiar, four out of five share these features:

(1) *Paranormal episodes.* These seem to go beyond that expected by chance in the general population. For example, poltergeist episodes are relatively rare paranormal events; yet they figure extensively in two cases over relatively long time scales. The last case's reporter, a 31-year-old woman, herself noted a correlation between her moods and the poltergeist activity, saying, for example, that if she was angry with her husband, the phenomenon zeroed in on him.

In a paper published in a 1985 issue of the *Journal of the Society for Psychical Research*, Erlendur Haraldsson published the results of surveys of the percentage incidence of various types of paranormal episodes in the populations of a number of countries. For example, the reported incidence of telepathy ranged from 14 percent in Denmark to 58 percent in the United States, that for poltergeist encounters three percent of the British population and nine percent of the Icelandic. Clairvoyance was experienced by seven percent of Icelanders, 24 percent of Americans. Eight percent of the Icelandic sample had undergone out-of-body experiences and 10 percent of the Swedish; 11 percent of the former had seen apparitions and 14 percent of the latter. Other studies have reported the incidence of sleep paralysis in three to six percent of the population.

These figures suggest it is unlikely that an average person will experience a UFO abduction, a poltergeist, precognitive dreams, out-of-body experiences, telepathy, hypnagogic imagery, and frequent sleep paralysis. Yet this is precisely what we find in just one of our South Australian cases. This cluster of characteristics seems to indicate the need for research into this correlation between the UFO abductee and the paranormal.

(2) *Imagery skills.* Interviews with these witnesses indicate that their dream images and visions are unusually vivid—i.e., "real." They displayed excellent memory for fine detail from an early age, and they seem able to absorb themselves deeply in an activity to the exclusion of surrounding stimuli. One woman can close her eyes and retain a perfect image of whatever she has been viewing for a period of seconds and describe it in fine detail. This capacity, known as eidetic imagery, is more common in children and is usually lost in adolescence. In *Abduction* (1988) Jenny Randles writes, "I believe this superior imagery ability, coupled with the high ESP scores . . . and the very clear incidence of paranormal experiences in abductees' lives, will prove to be the key to the entire mystery."

(3) *Recall without hypnosis.* Three out of four had at least partial conscious recollections of the events. One has almost full recall.

Third, in her article in the May/June 1989 issue of *IUR*, Rima E. Laibow, M.D., drew our attention to the fact that more than half of the abductees with whom she had worked were also victims of child abuse. Out of the four South Australian reporters under discussion here, two mentioned having been sexually abused as children. The incidence in the population of child sexual abuse may be deduced from the fact that 17 percent of the 4379 women responding to a 1990 South Australian newspaper life-style questionnaire stated that they had suffered sexual abuse at some time during their lives.

We believe it is vitally important that the main thrust behind investigations continues to be the well-being of the individual reporting these episodes. Investigating and "proving" the reality (or otherwise) of a case is secondary. Richard Haines' three-stage protocol and ethics guide are an excellent starting point.

continued on page 22

Earthlights: science or revelation?

by Greg Long

■■ Greg Long is author of *Examining the Earthlight Theory*, recently published by CUFOS.

Earth Lights Revelation: UFOs and Mystery Lightform Phenomena: The Earth's Secret Energy Force, by Paul Devereux, with David Clarke, Andy Roberts and Paul McCartney. London: Blandford Press, 1989. 239pp. Distributed in the United States by Sterling Publishers Co., Inc., 387 Park Avenue South, New York, New York 10016.

In 1982 Paul Devereux coined the term "earthlight" in a book entitled *Earth Lights: Towards an Explanation of the UFO Enigma* (Turnstone Press, England). Devereux asserted that UFOs are a naturally-produced, geologically-based phenomenon, that most, maybe even all, UFOs arise from some unknown process in the earth. Michael Persinger has been promulgating a similar hypothesis for years.

In his latest book Devereux gives us more of the same, although this time he constructs what he calls a "geography of earth light phenomena," a survey of multiple areas on earth where earthlights (also called "light phenomena" or "lightforms") have periodically manifested and which are "some way associated with geology," although Devereux has no idea what creates the lights, beyond a recognition that fault lines are usually in the area. (The earthlights, however, are "possibly," he states, related to ball lightning, earthquake lights and wills o' the wisp.) And whereas Devereux only obliquely referred to Persinger's ideas in *Earth Lights*, he now draws extensively on Persinger's work, accepting practically all of the tenets of the tectonic strain theory (TST) of UFOs. But there is more: Earthlights, Devereux says, appear to have an almost limitless capacity to solve social problems, provide a new energy source for humankind and—revelation!—they also put to rest the UFO mystery.

He tells us that earthlights are a "primordial force that possesses the possibility of opening to us remarkable new energy applications for the 21st century." Moreover, earthlights research "holds the potential of creating a whole new area of human study, one of evolutionary significance, one that can help heal the fragmentation that bedevils our contemporary way of thinking about so many matters." Not only that, but the "energy comprising earth lights can be sensitive to the input of consciousness." To back this remarkable claim, Devereux cites his own experience of seeing a UFO which changed shape because, he believes, the UFO read his thoughts. This intelligent energy accommodates our ideas; thus—presto!—we have UFOs of all sorts of sizes, shapes, colors, appearances and behaviors.

Although these ideas are certainly interesting, Devereux has little persuasive evidence to offer for them. This is too bad because in *Earth Lights Revelation* Devereux demonstrates much better mastery of this new material than he did in the rambling, disorganized exercise that comprised his first book.

One major problem is Devereux's nasty, off-putting tone. His voice grates and nags. He characterizes abduction researchers as a "gung-ho ETH brigade." He says, "The extraterrestrial projection onto UFOs is the scream of a lonely species." He characterizes interest in abductions as tantamount to the Salem witch hunts of early American colonial history. And contemporary UFOs are an "artefact of communism, Invaders from Mars, science fiction and new missile technology," a mere sociological aberration of the Cold War.

So of course it's no surprise that Devereux should explain away Kenneth Arnold's sighting of UFOs as earthlights. "What did [Arnold] *actually* see?" asks Devereux (his italics). "A chain of spheroid or discoid *lightforms* surely . . . ." Yes, surely. And what about structured, craftlike objects? Well, daylight discs are actually plasma balls, and windows on craft are actually "light balls that change color or have spots of activity on them," creating the semblance of windows. Besides, Devereux states, witnesses are poor observers; they don't know what they're seeing. Devereux does, though.

At some points one almost thinks Devereux has indeed solved part of the UFO mystery. He does a good job of assembling together under one cover a number of different areas in the United States, Great Britain and other countries where "light forms" have been seen repeatedly and he demonstrates the prevalence of seismic activity in these areas. He has even succeeded where no one else has in digging up seismic records from Hessdalen, Norway, where many nocturnal lights were seen in the early 1980s, suggesting a possible cause-and-effect link between the two phenomena. And the photos of earthlights he presents share some features in common,

suggesting a possible single cause.

But like Persinger, Devereux has no physical mechanism to explain the production of earthlights. "The processes are poorly understood," he says, inadequately. And just as Persinger and John Derr (of the U.S. Geological Survey) repeatedly make the same error, Devereux fails to recognize that when the various reports of "earthlights" are carefully studied, a wide variety of lightforms is quickly noted; but even more, the reports describe objects so artificial in appearance, so intelligent in their behavior, so purposeful, that it is impossible to conceive that the objects are anything other than technological machines. Nothing in these accounts remotely suggests a ball or mass of energy. Consider these verbatim descriptions of earthlights Devereux includes in his "geography":

- "a large disc-shaped object with a dome hovering about 100 yards away from [the witnesses] over the road . . . . It had revolving brilliant lights" (p. 97).

- "a large metallic disc-shaped object covered 'with indentations like boxes and piping'" (98).

  (It is worth noting that Devereux often puts quotation marks around particular descriptive phrases extracted from the investigator's report to suggest that the features of the UFO as given in the report *weren't really* what the witness said they were.)

- "an object with . . . two rows of 'windows' separated by a bar, below which were flashing red, green and white lights . . . as big as a bus at close quarters" (97).

- "a large half-moon or dome-shaped object . . . [I]n front of the object was a large broad figure with a white haze . . . appeared to have frizzy hair and boots" (97).

- a "strange light" hovering around a TV transmitter flew toward witnesses, displaying a "rotating ring of colored lights on its underside" (73).

- "an object like a railway carriage brightly lit at the windows with a fuzzy outline." A red ball of light came from the same direction as the object and slowed down "as it neared the object and entered it . . . as soon as this happened, the large object lifted its front and slowly it moved away, picking up speed as it climbed out of the valley and disappeared from view" (97).

- "a dull metallic-looking object with a bright blue light at rear, three strips of 'frosted' white light underneath and a ring of white lights around its circumference" (74).

- "a 'box-shape' object surrounded by light" (91).

- "a ghost 'helicopter'" . . . . The witness said he "kept the machine under observation for some time" (96).

Large objects . . . metallic objects . . . angular objects . . . objects with windows . . . objects with separate, individual multi-colored lights . . . objects with revolving lights . . . objects with domes . . . objects that accelerate . . . objects within which balls of light enter . . . objects with long lifespans. The pattern is clear. These aren't simple "balls of light." But what should it matter to Devereux? Structured craft are explained as a fault of memory, a function of the imagination. And besides, the witnesses must have been immersed in a "consciousness field," as Devereux calls it, "an all-pervading element of the universe." He claims, "The processing of consciousness in the human brain affects the consciousness field that in turn affects the light phenomena." Presto! Earthlight manifests an "idea." And ideas come from "the individual consciousness or some autonomous, collective level of mind." So we end up with UFOs that only look like machines.

Although it may not seem possible, nonetheless Devereux's thinking gets even mushier. Some examples:

- Devereux refers to John Keel's observation that a fireball seen in the northeast United States occurred at the same time a quake took place in the Soviet Union. So, says Devereux, "the likelihood is that under optimum circumstances stimuli can occur within the planet resulting in simultaneous geophysical effects on a grand scale in different parts of the world." There is not a smattering of evidence to support any of this. What stimuli? How far do they extend? How do they work? Rank speculation, and nothing more, although I might add that the fireball in the northeast United States was most likely that, a fireball, i.e., a large meteor.

- Devereux cites a case involving globes of light in Pine Bush, New York (in fact, globes that appear, in his words, "triangular in shape"—the world's first triangular globes, no doubt). He then fills three pages with sightings of boomerang-shaped objects in the Hudson Valley of New York (near Pine Bush), assessing the relative values of the explanations proposed for them. He finally remarks that the boomerangs "are not characteristic of earth lights, nor even of apparently structured UFOs." Then what are they? Devereux is uncharacteristically silent. So why does he even include this strange diversionary riddle in the discussion? What is he trying to say?

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A forum on MJ-12

by Robert G. Todd, Mark Rodeghier, Barry Greenwood and Bruce Maccabee

Editor's note: IUR *has asked several ufologists who have closely followed the MJ-12 controversy to give their current views. Their responses follow.*

During the past three years no evidence that would even suggest, much less prove, that the MJ-12 document is authentic has come to light. On the contrary, the emerging evidence not only indicates that the document is not genuine but also seems to point to certain individuals as the persons most likely to have fabricated the document.

Philip Klass has done a fine job of proving that the signature appearing on the Truman-Forrestal memo attached to the alleged Eisenhower briefing paper is a photocopy forgery of a signature that appears on a document known to be legitimate. What's more, there is every reason to believe that the document used to forge the signature was in the possession of William L. Moore and Stanton T. Friedman prior to receipt of the undeveloped roll of film in the mail by Jaime Shandera in December 1984. Indeed, Friedman used the very document from which Truman's signature was lifted to evaluate the signature on the Truman-Forrestal memo; see his article in September/October 1987 *IUR*. If he noticed that the signatures are suspiciously alike, he apparently made no effort to make this observation public knowledge.

The "TOP SECRET/MAJIC" and "EYES ONLY" rubber-stamp impressions on the Eisenhower briefing paper and the "EYES ONLY" markings on the Truman-Forrestal memo all display indications that they were applied using a rubber stamp that had been assembled from a kit employing movable, reusable type. Moore uses just such a kit and has type for that kit identical in both size and style to the two sizes of type used on the MJ-12 document and its attached Truman-Forrestal memo. In addition, as Barry Greenwood discovered, during 1985 Moore used a "TOP SECRET" stamp impression in one of his advertisements; it matches *exactly* the "TOP SECRET" stamp that appears on the Truman-Forrestal memo.

The "internal information" Friedman characterizes as indicative of authenticity can be explained easily by the years of research Moore and Friedman conducted at various archives around the country. Friedman has reported (in a paper presented at the 1989 MUFON conference) that they conducted their investigations by assuming that the Roswell incident involved a crashed flying saucer. They then researched the persons who they suspected were involved in the project. I contend that their research furnished more than enough information to guarantee the dates and relationships would be accurate. If one or more of their team did not fabricate the MJ-12 document, then the document had to have been fabricated by somebody with a level of knowledge comparable to the level of knowledge available to Moore and Friedman.

Although not a part of the MJ-12 document itself, the Cutler-Twining memo allegedly discovered at the National Archives by Moore and Shandera is offered as confirmation of the existence of an organization designated "MJ-12." Numerous problems exist with this document, so many that space limitations prohibit a meaningful discussion of the document in this forum. Suffice it to say that even personnel at the National Archives and the Eisenhower Library are suspicious of the document's authenticity. For a more detailed treatment of this document I invite the reader's attention to my article in the January 1990 issue of *MUFON UFO Journal*.

The circumstances surrounding the alleged discovery of the Cutler-Twining memo, once again, seem to point in the direction of Moore's team as the most likely explanation for how the memo found its way into the files at the National Archives.

I am sorry to say I see no possible way to separate the evidence from the individuals who the evidence seems to suggest are the hoaxers. —*Robert G. Todd*

Robert G. Todd is a Pennsylvania-based researcher and a longtime student of government UFO documents.

Before I offer my personal assessment of the MJ-12 controversy and its implication, some history is in order.

CUFOS was an early supporter of the need for serious verification efforts of the documents released by Bill Moore and associates in the United States. We realized at the time (the summer of 1987) that snap judgments on the status of the documents were ill-advised, and I signed a press release to that effect. The article by Joe Nickell and John F. Fischer published in the last issue of *IUR* demonstrates the soundness of our position; note that it took the authors two years to complete their investigation of the documents.

Why should it have taken so long to investigate the status and provenance of these documents? One reason, quite simply, is that Moore and associates embarked on no significant validation efforts until after the documents were released, even though they had the briefing paper in their hands for nearly 2 1/2 years. Even then, it was left to Stanton Friedman to do the yeoman's work of archival research.

A second reason is, I believe, more critical. Although several details in the briefing paper appeared odd or ludicrous upon initial inspection, the foremost being the presence of Donald Menzel's name on the MJ-12 list, the briefing paper is essentially a well-done forgery. This is less true of the document's actual construction than of its content. Whoever wrote the briefing paper was reasonably knowledgeable about the early history of government involvement in UFO investigation and, especially, about the details of the Roswell UFO crash. Everything I have learned about the Roswell event matches well the details as reported in the briefing paper. CUFOS has uncovered much more information about Roswell than has been published by Moore and colleagues, but nothing we have learned is inconsistent with the event as portrayed in the briefing paper.

A well-done forgery must contain authentic details, else it would not be believed. On that count the briefing paper passes muster. To enhance its apparent validity further, it should also contain information not known by its intended targets. Again, the document passes the test, since Menzel served the government secretly in several capacities, a fact not known to his biographers but discovered because he was listed as one of the MJ-12 members.

But if the forger did so comparatively well in writing the briefing paper, why make the silly mistakes in construction that have led to the document's unmasking? A thoughtful forger would not use a Truman signature from a memo near in time to the date of the forged document, or place it incorrectly on the page. Nor would such a forger use so idiosyncratic a date construction.

Only two reasons come to mind to explain these obvious goofs. Perhaps the forger was engaged in what I called "perverted play," having a good joke on ufologists for his own personal pleasure. If so, I can imagine mistakes like the above being made, since the forger would concentrate more on the content of his message than on its physical shell.

But there is a second, more sinister possibility. Perhaps the forger designed the briefing papers and the Truman memo such that they would stand initial inspection but would eventually be unmasked. In other words, whoever did this wanted eventually to be caught or, at the least, to have his work exposed. Why would someone design and follow such a scheme? I suggest the intent was to confuse the UFO community, make us look gullible (we do a good job of that on our own) and, most important, destroy the credibility of the Roswell event.

As I know from my own investigation and that of my colleagues at CUFOS, the Roswell event—the crash of an extremely unusual object and its subsequent cover-up by the American government—actually occurred. That the MJ-12 briefing document discusses the Roswell event is no reason to confuse the two in anyone's mind. The demise of the MJ-12 papers as authentic government documents by no means should lead anyone to reject the reality of Roswell, and fortunately for the UFO community and the larger public, the rejection has come after the CUFOS reinvestigation of Roswell is well underway. If, then, the forger intended through his work to diminish interest in Roswell, he has failed, winning the battle but losing the war. — *Mark Rodeghier*

Mark Rodeghier is president and scientific director of CUFOS.

Citizens Against UFO Secrecy has devoted more space in its newsletter *Just Cause* to the MJ-12 debate than to any other issue. Our research is based on 15 years of active document research and on our holdings of over 100,000 genuine UFO documents, in hard copy and microfilm, from numerous government agencies over the last 43 years.

It is our view that what began as an intriguing rumor in the mid-1980s has turned into one of the most embarrassing episodes in UFO history. Despite numerous flaws and inconsistencies, the MJ-12 documents have been promoted by some of the biggest names in UFO research. We fear that this has led to a serious erosion of the credibility of UFO-document research in general and American ufology in particular.

Contrary to what some MJ-12 promoters have said, our criticisms are not based on "sour grapes," as one has charged, or jealousy at not having discovered the story first. They are based on two considerations only: the documents themselves and the statements of those supporting their authenticity.

The fact is that MJ-12 promoters have not responded to a host of vital points raised about the papers early in the controversy:

(1) Project Aquarius report, included in William Moore's April 1987 *Focus* release of the MJ-12 papers. It shows deceptive placement of a see-through report cover to give the impression that the paper was Presidential when in reality clues to the real nature of the overlay (printed on the bottom) were deliberately cut off the photocopy. (For details see *Just Cause*, September 1987.)

(2) The CIA "MJ-5" document, released by Moore in the same issue of *Focus*. MJ-12 promoters have consistently refused to comment on this document, an exceedingly flawed paper on a photocopied CIA letterhead, after its release. Stanton Friedman had informed me, in a late-1987 phone conversation, that the paper came from the same source as the other MJ-12 papers and that he felt the paper to be genuine, offering, however, not the slightest

evidence to support his conclusion. Three years later we are still waiting for that evidence.

(3) Claiming that a "detailed and exhaustive study" had been underway since 1984, a June 11, 1987, press release by key MJ-12 promoters said that "nothing" had surfaced to cast doubt on the authenticity of the papers. Yet, one after another, a variety of government agencies said they had never heard of these projects and could not authenticate the documents. Further, aside from one document (the Cutler-Twining memo mentioning an "MJ-12") *allegedly* found accidentally by Moore and Shandera at the National Archives, the "exhaustive study" found nothing else substantiating the existence of such a group. And the Cutler-Twining memo itself was brought into question by the archives shortly after it became public knowledge. It is now generally assumed that the CT memo was planted at the archives and that it wasn't a part of the original records group. Assertions by MJ-12 promoters that "insiders" planted the memo have no supporting evidence.

How could it be said that "nothing" had cast doubt on the papers after a two-year study when no one, aside from MJ-12 promoters, asserted their authenticity?

(4) After touting poorly-worded statements of April 3 and 7, 1988, by Roger Wescott, a linguistics authority, as supportive of the authenticity of the Eisenhower briefing paper, MJ-12 proponents ignored a retraction of support for the briefing by Dr. Wescott himself in a letter to *IUR* (July/August 1988). Wescott referred to his early involvement as "a bit rash" and remarked that "inconclusiveness seems to me to be of its essence." As far as we can tell, *IUR* and *Just Cause* were the only two UFO publications to carry this clarification.

The list could go on and on like this. Interested persons are referred to these back issues of *Just Cause*: December 1985; December 1986; June, September, December 1987; March, June, December 1988; March, June, September 1989; March 1990. See also the September 1986 and June and December 1987 issues of *CAUS Bulletin*.

The MJ-12 soap opera is symptomatic of a will to believe among segments of the UFO community. This sort of gullibility is hardly conducive to the application of scientific principles to UFO research. Refusal of ufologists to police their own turf can only lead to dire consequences. — *Barry Greenwood*

Barry Greenwood, co-author (with Lawrence Fawcett) of *Clear Intent* (1984), is editor of *Just Cause*.

From the mass of evidence gathered by investigators of the Roswell incident, we know that at least one UFO crash has occurred. That being the case, there would have *had* to be a highly-compartmented, highly-classified project to study the hard evidence and to develop policies and guidelines relative to the handling of information about extraterrestrial visitation. Such a project may or may not be called MJ-12. I am not certain as yet that the MJ-12 documents, which include the Aquarius teletype message, the Eisenhower briefing document, and the Cutler-Twining memo, are factual or forged. But MJ-12 by any other name is still MJ-12. — *Bruce Maccabee*

Bruce Maccabee, Ph.D., an optical physicist and experienced investigator of government UFO projects, is chairman of the Fund for UFO Research.

Editor's note: IUR *asked Timothy Good, British ufologist and author of* Above Top Secret *(1988), to contribute to this forum, but Good declined, citing the burden of other writing commitments. He also said, "I am reluctant to commit myself on MJ-12 until such time as all the evidence for and against authenticity has been accumulated." Good, however, is hardly the uninvolved observer his words suggest. As those who have followed the controversy are aware, he released a copy of the MJ-12 document to the British press in May 1987, around the time William Moore and Jaime Shandera were releasing theirs in the United States. Good has never revealed who gave him the document. If the UFO community had the answer to that question, it would have a significant piece of the puzzle and the mysteries surrounding MJ-12 would be much closer to resolution. We urge Good to tell what he knows.* ■

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CUFOS conference

On November 3 CUFOS and the Santa Barbara Centre for Humanistic Studies are jointly sponsoring a daylong conference on "The UFO Phenomenon in the 1990s" at the Lobaro Theater in Santa Barbara, California. Information on speakers and program will be announced in the next issue of *IUR*.

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Letters

Alternative approaches

To the editor:

Your editorial in November/December 1989 *IUR* suggests that the 1980s were an "extraordinary decade." I agree that they were indeed spectacular. I feel, however, that there is one glaring omission from your list of literary contributors—an omission that clearly exposes your scientific and perhaps personal bias. While including Budd Hopkins' *Intruders*, which is one side of the coin, you fail to mention Whitley Strieber's *Communion*, which is another and at the very least was responsible for catapulting the UFO-abduction phenomenon into mainstream public awareness. Whether or not you agree with his interpretation of his experience is irrelevant. Listing Ed Conroy's *Report on "Communion,"* which is a fine, objective evaluation, doesn't count.

I have grown weary, however, of hoping that the ufological community will come together and admit that the phenomenon cannot be forced into one category or another because it transcends all of them. If investigators haven't realized by now that the phenomenon goes well beyond (yet includes) what is currently labeled "scientific" and are unwilling to expand their methods accordingly, then perhaps they ought to concede at last that they are not the people who are best suited to investigate UFOs in the first place.

The world is round, folks, and we aren't the only station on the dial. Until we really get that, we won't get anywhere.

John William Lopez
Brooklyn, New York

To the editor:

I hope your commendably open-minded editorial "Let the Debate Begin" (January/February *IUR*) will encourage others, too, to take an open-minded look at alternative approaches to the UFO question.

Tempting as it may be to perceive ufologists as polarized between extraterrestrial sheep and psychosocial goats, we should recognize that the situation isn't quite that simple.

First, it is important to remember that few if any of those who have now chosen to take the psychosocial path *began* their journey on that path. For PS proponents as for almost everyone else in ufology, the idea that "they come from outer space" is what we grew up with; many of them have spent many years in field investigation, evaluating case after case in the light of what was always the front-runner explanation, the ET hypothesis.

It was only because case after case failed to confirm that hypothesis that they began to wonder whether the ET bandwagon was carrying them along a deceptively enticing path which in fact was leading to a never-never land of the imagination.

So your debate opens with a profound difference between the two parties. The PS proponent has tried the ET path and rejected it, whereas many of the ET proponents may never have given the PS approach much time and study.

Consequently it is very much to your credit that you encourage such study—even if, given your present views, it may be a question of "knowing the enemy"!

Second, it would be a mistake to think a PS proponent sees *every* anomaly of the UFO type in psychosocial terms. I doubt that there is one PS proponent who does not *also* recognize a physical dimension to the phenomenon. Behind Greg Long's reports from Yakima, or those of the Norwegians from Hessdalen, or of David Clarke and Andy Roberts from the Pennine region of Britain, there is surely a physical reality of some kind, just as we must suppose there is some material substance to Jacques Vallee's new Brazilian findings, or that *something* happened at Roswell.

But it is one thing to recognize a physical dimension to such reports, quite another to suppose that it must necessarily be accounted for in extraterrestrial terms.

If this is so with cases that seem to have some degree of objective substance, still more is it true of subjective cases such as the alleged abduction episodes.

Since you are kind enough to refer to my writings, perhaps we may take them as an example which will offend no one. When books such as Hopkins' *Missing Time* and the Gansbergs' *Direct Encounters* first made their appearance, I recognized that here was a remarkable category of experiences of the greatest interest. At the same time, while I could see they possessed value on the psychological and significance on the cultural level, there were many reasons to doubt that they were veridical accounts of actual events. I was surprised that the UFO community, for the greater part, seemed prepared to accept the stories as it heard them, without inquiring whether there might be alternative processes at work leading people to tell such tales.

The "encounter-as-theater" model, which evolved as the result of comparing UFO "encounters" with similar experiences in other contexts (religious visions, hysterical hallucination, demon possession and so on), offered a possible alternative. I wanted those who read such later books as *Communion* and *Intruders* to do so critically and to ask themselves which was the more probable way of accounting for the experiences: the face-value interpretation or the psychosocial alternative?

If I say that, to date, no subsequent development has given me cause to consider my alternative model inadequate, you may accuse me of being besotted with my own ideas. Fair enough; but that's not the point. I have no wish to convert anyone to my way of thinking. What I want is for everyone to evaluate the stories he or she hears in the awareness that there exists an alternative (it doesn't have to be *my* alternative) to face-value acceptance.

So each of us, when an Edith Fiore tells us how one of her patients after another turned out to be an abduction subject, or when a Kenneth Ring shows us (contrary to previous assertions) abductees are *not* typical in their psychological make-up, must ask himself: does this strengthen or weaken the likelihood that abductions are physically real?

In the end, after all, the debate is not a question of competing hypotheses but of which explanation best fits the facts.

Hilary Evans
London, England

To the editor:

I must comment on Jerome Clark's January/February *IUR* article "The Thickets of Magonia," which reviewed (mostly unfavorably) Jacques Vallee's latest book, *Confrontations*. Clark dismisses Vallee's case against the extraterrestrial hypothesis (ETH) as "trivial and easily answerable" and holds him principally responsibly for opening "the gates to evidence-free speculation about the UFO phenomenon." Clark cites Vallee's current proposal, that "an alien but not necessarily extraterrestrial intelligence capable of changing its appearances shares the earth with us," as a hypothesis devoid of evidence but "wrapped in mystification and paranoia."

My purpose in writing is not to defend Vallee's hypothesis or to become embroiled in the current controversy between American and European approaches to the nature of the phenomenon. Rather I wish to address one aspect of Clark's article, which seems to insinuate that the existing UFO-related evidence supports the ETH while excluding alternative hypotheses having an apparent psychic or paranormal component.

The extensive UFO-report database is not the exclusive property of any one hypothesis. Its contents, which include eyewitness testimony, animal and human reaction to the presence of a UFO, so-called electromagnetic effects, physical traces (e.g., imprints in the ground, altered soil properties, burned, compressed or dehydrated vegetation), photographs and movie or video tape footage, and physiological effects (e.g., burns, radiation exposure, eye inflammation), may stem from a number of different sources, including unknown natural processes. To conduct a true scientific investigation of the phenomenon, all viable hypotheses that could account for this evidence must be considered, regardless of mainstream thinking, personal bias or the apparent inconsistency of the reported events with currently accepted-scientific theories. Indeed, the solution (or solutions) to the UFO enigma may turn out to be something not yet comprehensible to the human intellect.

As a scientifically-oriented UFO investigatory organization, CUFOS must leave the door open to virtually all speculations made in good faith for the purpose of stimulating dialogue among all ufologists, whether proponents or skeptics. It is hoped that such dialogue and continued, open-minded analyses of all the data will someday enable each hypothesis to be subjected to predictive testing, resulting in its modifications, rejection or acceptance as a theory. For now, let's not forget what Dr. Hynek said: "The U in UFO means unidentified."

Robert A. Galganski
West Seneca, New York

To the editor:

"A good friend from England writes that neoskepticism will reign supreme in the British ufology of 1990," the *IUR* editorial of January/February opens. A new order may come about ufology in Britain in the1990s, but certainly not a new skepticism, I hope.

This "neoskepticism" must, in the first place, base itself upon the disposition that certain persons question the reality of UFOs as manifestations. Fair enough, there may be a few simpletons who enjoy racking their limited neurological capacity to say that there *isn't* an unknown phenomenon popping up across the planet—but that's their problem. As ufologists we should understand that the principal debate is not about whether these strange phenomena exist but about what they are. (Some of you may counter that it *is* important for us to confront the skeptics with hard evidence, but that cannot be done until ufology's got its own house in order. So leave the poor idiots alone to play with their disbeliefs for the time being.) You, I and most folks with sense know full well that there's a very strange phenomenon interacting with us all over the earth and that it's been here for maybe thousands of years. These things were certainly here way before Kenneth Arnold ever uttered the word "saucer."

Whether these things are extraterrestrials, ultraterrestrials, earthlights (ELs), Nazi secret weapons, birth-trauma problems, psychosocial-based psychoses, other natural phenomena, or whatever, those of us in the know (that's you, I hope) are well aware that something needs assessing. But the problems arise when somebody whispers just a word or two (ET or EL, for example); people's logical, rational parameters begin to break down and we have the usual response: "Well, that's your opinion, but I think . . ." and we all go home deeming each other screwy, with one person believing one thing, the other another. School kids do it and few people ever

grow up, so we continue to exercise the same irrationalism. Jerome Clark's "Thickets of Magonia" (*IUR*, January/February) teems with such idiosyncracies, tormenting the reader with dispositions that are so pedantic in parts that any attempt to discuss rational contraries would fall on deaf ears. But it's *belief* that propagates the stupidity. Ufology and numerous other parasciences have got little further than to the ends of their noses over the last few decades—and all because of the preconceptions we (you, your mom, dad and virtually everyone bar a few good practitioners of magick) impose upon an unknown phenomenon.

Anyone who ever comes out with the statement that he or she *believes* UFOs are extraterrestrials is talking out of his or her hat. But the same applies to anyone who utters that same sentence declaring UFOs are anything at all. Belief in anything clouds rational thinking if the subject one is involved with pertains to those beliefs. So let's ignore anyone who utters it. That includes everyone —me, John Keel, Jerome Clark, Hilary Evans, Jenny Randles, Jacques Vallee—anyone at all. Get the message?

Paul Bennett
Editor, Earth: A Publication of Paganism, Fortean & Earth Mysteries
Bradford, West Yorkshire England

Deaths and injuries in Brazil

To the editor:

I found Jacques Vallee's *Confrontations* (reviewed by Jerome Clark in January/February *IUR*) a truly exciting book because it reaffirms what I've known for the past dozen years, that contact with UFOs can be harmful and even fatal, and that for reasons I can't even guess at, this seems to happen more in Brazil than in any other country in the world. And it happens in an area of Brazil far larger than Vallee suggests.

This harmful aspect of UFOs keeps me going back to Brazil (seven trips since May 1977, with the eighth now being planned). Vallee delineates an area from the mouth of the Amazon to Sao Luis to Teresina, an area the size of California. But I've investigated cases of harmful contact in an area three times as vast—all the way from Natal on the northeast coast to the small town of Obidos on the Amazon River, 400 miles upstream from Colares, which is at the mouth of the river—and I haven't begun to determine the extent of the areas of heavy UFO activity. There are a lot of good UFO researchers in Brazil but few of them live in or ever get to the interior. Many things the rest of the country seldom learns about happen there.

I've been to Colares twice and *that* was exciting because both times the people with me and I flew there in a four-seater Cessna, touching down in a churchyard and using what is nothing more than a driveway or country lane as the rest of the "runway," with the bushes on both sides smacking the wingtips, threatening to tear them off. Taking off again was even scarier.

I couldn't tell from *Confrontations* whether Vallee and his team had actually gone to Colares (it's possible to drive there from Belem, which is 20 minutes away by air but a heck of a lot longer by car) or if he just talked with area investigators and others who were familiar with the case.

I was surprised by Vallee's report that one person died in Colares and perhaps 20 had been burned by beams from UFOs during the heavy period of sightings in 1977 and 1978. In my two trips there (in 1979 and 1981) I heard nothing about any death and was told that only five or six persons had been burned. I was able to talk with only one victim (not the one whose photo is shown in *Confrontations*) and she unashamedly pulled her blouse up to show me (and about 50 other people gathered around to listen to the interview) three little pinpoint scars in a triangle just above her right breast where she had been burned.

My interpreter was the Brazilian Air Force officer who led the prolonged military investigation of the sightings. He and I share a strong interest in UFOs and we spent the next four days together (along with Charles Tucker of Nappannee, Indiana, and our young pilot) investigating reported deaths of human beings and animals much farther upstream, near Santarem and beyond. During that time the officer told Charlie and me a great deal about the Colares events and described in vivid detail the eight different types of UFOs he and his men photographed in the Colares and Baia do Sol areas, but he never mentioned any death or the large number of injuries Vallee reported.

I've also been to Parnarama twice. That's where four hunters allegedly died in close encounters. Clark and Vallee both err in characterizing Parnarama as "remote and nearly inaccessible." It may take Vallee two days to get there from San Francisco, but I think he takes a slightly roundabout route, using Fortaleza (which is about 500 miles northeast of Parnarama) as his base. From Miami I can get to Parnarama in about eight hours. At least two of Brazil's four major airlines provide jetliner service into Teresina, which is a state capital and is almost as large a city as Fortaleza, and is only 80 kilometers from Parnarama. There is an excellent, brand-new highway (built in 1987) going south out of Teresina; it goes within half a mile of the one-vehicle ferry that carries you the 200 or 300 meters across the Parnaiba River to Parnarama on the western shore.

The first time I went to Parnarama was in September 1986, but I was able to stay only half a day. I went back again in September 1988, determined to pin down the truth about the reported deaths of the hunters, but learned within an hour that Vallee, his wife Janine and two other men had spent three days there just five weeks earlier. I

interviewed Cosmo and Ramao's widow and some of the other persons Vallee talked with, but I decided it was ridiculous to duplicate his efforts. I had intended to stay up to a week if necessary but returned to Teresina later the same day. I'm sorry I didn't stay on. Even with Vallee's fine report of the events in the Parnarama area, I still have a lot of questions.

Bob Pratt
Lake Worth, Florida

Devereux on his critics

To the editor:

The letters on the earthlight (EL) debate in January/February *IUR* are depressingly predictable. But they raise an army of questions.

Chris Rutkowski seems to think that the reality of EL stands or falls on the fate of Michael Persinger's tectonic strain theory (TST). Did electricity not exist until the advent of electronic theory? Should we disbelieve in and ignore gravity until gravity waves can be directly measured? Should zoologists study new animal species without looking for them, learning their habitat and studying their behavior? All these nonsenses follow from the Rutkowski Fallacy. The TST is perfectly respectable, well supported by evidence, but is a theory, not yet a proof. The final answer to the EL enigma is the *goal* of research, and the forming of theories on the way to that goal is a required research duty. Anyone who has read my *Earth Lights Revelation* (*ELR*) will have seen how geological factors are a strong and recurring element in the study of ELs. ELs are *terrain-related*, whatever their nature or source. Their study will *extend* our current knowledge; Rutkowski should accept that we do not yet know everything. Nature teaches science, not the reverse. EL researchers are at least studying nature, observing and tracking the EL phenomenon and, quite validly, making working hypotheses as evidence emerges. I present that as the authentic scientific option to the stultifying Rutkowski Fallacy.

I know that Greg Long thinks he has a superior insight into the whole matter because of his Yakima "UFO microsm" work, but European (nonpsychosociological) researchers have studied *several* such microcosms. Yakima is simply one typical site. In *ELR* he will find some of its main characteristics (yes, I have visited Yakima, and Long did not answer my request for a meeting) compared with identical features elsewhere. And his sneering comments notwithstanding, I have already "tested the EL theory" as the title of Long's book (*Exploring the Earthlight Theory*) claims to do. (*ELR* also has a piece on underground sounds in EL microregions—well in advance of and more comprehensive than Long's "Machinelike Underground Sounds and UFO Phenomena" in November/December 1989 *IUR*.) I cannot, however, check in full depth every item everywhere in the world, and Long is right that I did not check with John Derr about the seismicity in Indiana when Kathie Davis had her reported experience. But has it occurred to Long that *whatever* shook Davis' neighbors' house slipped through the U.S. Geological Survey's monitoring network—even if it was alien spacecraft rocket motors, as seems to be the implied alternative. Also, what is the seismic history, faulting distribution and the proximity of mineral and water bodies relative to the location of the alleged Davis event? All these factors, individually or combined, are involved. We are dealing with the complexity of nature, not the simplicity of clockwork. If we can have the precise location of the event, I'd be happy to do an in-depth study. I can say for starters that my maps of medium-level seismicity for Indiana look quite hectic.

As for the Davis light's resembling a typically-described EL—so it was. I stand by that statement and can demonstrate it fully, as can any reader of *ELR*. Persinger's suggestions of EL field interaction with brain functions are also clearly in line with Davis' reported responses. Moreover, anyone who thinks abductions can be explained only by extraterrestrial intervention is ignorant of current research in consciousness studies; see, for example, Susan Blackmore's "Dreams That Do What They're Told," *New Scientist*, January 6, 1990. In selected universities from Stanford to Hull, work of the most crucial relevance to abduction experiences is going on. As ever ufology is being left behind.

As for Tom Brown, is he really saying there is no history to the ETH? I do not doubt that some researchers in the 1950s were skeptical—good for them—but the ETH is nevertheless the mainstream of American ufology, isn't it? It wasn't found under a gooseberry bush. The ETH paralyzes U.S. ufology just as much as excessive psychosocial theorizing has paralyzed European ufology (as Jerome Clark correctly points out). Will another Tom Brown be trying to tell us in 30 years that 1980s American ufology was not seriously deflected by abduction mania, it being another convolution of the ETH?

Regarding Brown's jibe about "British nature mysticism," perhaps it is time we did adopt a more reverential attitude toward nature. Or hasn't Brown looked around at the environment lately? If it is comic-strip alien theorizing versus nature mysticism, I'll openly confess my preference for the latter.

Paul Devereux
Penzance, Cornwall
England

Crop circles

To the editor:

Several interesting facets of the now well-known crop-circle phenomenon in southern England have

apparently been largely overlooked. These seem to argue against a natural cause.

First, there is the symmetry of the arrangement of the features of multicircle complexes. One widely-seen photograph reveals a large circle, surrounded at neat, 90-degree intervals by four small circles equidistant from the large one; a narrow, concentric ring passes through each small circle. Even allowing for small angular errors in the placement of the satellite circles, the odds against a conventional or quasiconventional cause (such as air vortices) work out to tens of thousands to one.

Second, there is the fact that when 1989 reports of the circles were plotted on a map, a remarkably regular rectangular pattern of distribution emerged near the towns of Portsmouth and Southampton. This rectangle, which covers 150 square miles, is 15 miles long and 10 wide. It contains perhaps 20 of the mysterious circles.

Third, it has often been observed that more crop circles are reported as time progresses, but nothing has been said about the exponential growth in the number of reports. There was a modest beginning in the late 1970s and a slow increase through the early '80s. Thereafter there was a much faster increase in the number of reports and from 1988 through 1989 an almost explosive growth therein.

If this is not merely the effect of publicity—that is, the more the circles are reported, the more persons are encouraged to report what they have seen of an essentially static phenomenon—the current rate of growth will see 1989's 270 circles replaced by several *thousand* in 1990. It looks as if either southern England will soon be dotted with mystery circles or, perhaps, their cause will be revealed.

Michael R. Watson
Sonoma, California

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Photo — *continued from page 9*

trated in the sketch in Figure 2a.

Mrs. Hamazaki reported seeing colored lights and "flashing" as she viewed the UFO through binoculars. The video gives no indication of colored lights (other than the single occurrence of an orange tinge to the spherical bottom at the 34-second point), although the rapid brightness changes could conceivably correspond to flashing. If colored lights actually were present and if they had been attached or adjacent to the ring, they might not be apparent in the video because of the overwhelming brightness of the ring (which appears to have saturated the camera response to brightness).

The flight speed was not great in either sighting. Lindstrom estimated a total observation time of around two minutes, although he hadn't seen it for long because his wife had watched it for a number of seconds before she alerted her husband. Hamazaki's sighting had the same duration: between two and 2 1/2 minutes.

The similarities between the UFO images in these two cases are obvious and surprising when one considers the dearth of other cases in which different persons have photographed nearly identical UFOs at widely different times and places. (The remarkable correspondence between the McMinnville, Oregon, photos of 1950 and the Rouen, France, photo of 1957 is the only comparable instance that comes to mind.)

The UFO displayed in the Lindstrom photo was a loner when it was first investigated, and it remained so for years. Now, at long last, it has a companion.

Acknowledgements: I wish to thank the following individuals for their help in this analysis: Yasuhiko Hamazaki for loaning the original 8mm videotape; Don Berliner and Johsen Takano for obtaining the video from Mr. Hamazaki and sending it to the Fund for UFO Research; John P. Timmerman for providing a translation of the UFO video and the videotaped interview (by a television reporter); Owen Lewis for arranging my use of very modern videotape analysis equipment; Michael Lindstrom for loaning his original 35mm slides for analysis; Charles Grover and Robert Nathan for providing photos and enlargements of the Lindstrom slides; and William Spaulding for providing background information on the Lindstrom case and photo enhancements such as represented by Figure 8. ■

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Abductions — *continued from page 12*

Quality investigation is more important than the mass collection of abduction reports. As experience in the last 12 months has shown and overseas researchers can attest, the process of working with an individual is most time-consuming. Although certain UFO researchers may not wish to consider the possible connection between abduction and paranormal phenomena, this subject demands to be properly researched and either confirmed or rejected.

From the accounts examined in this article, we note two important areas that must be pursued. We must follow up accounts of implants. Efforts are underway to locate and secure the x-rays said to show an anomaly and to x-ray once more the woman concerned to find out if this anomaly is still present. If this line of inquiry proves negative and it is not possible to confirm implants, an alternative line of research should study each abductee's abilities and skills in terms of hypnotic susceptibility, absorption, vividness of mental imagery, and creativity. Although some anecdotal evidence suggests that abductees and the general population are different in these areas, proper scientific psychological testing of abductees needs to be conducted. Either line of research will necessarily require closer cooperation between UFO

investigators and health professionals.

We are happy to have the opportunity to study a number of Australian abductees apart from the glare of media attention and with the advantage of knowledge gained from the American and British experience. We hope ultimately to present some detailed single-case studies and test these against the existing hypotheses put forward to explain the UFO-abduction phenomenon. ■

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Earthlights — *continued from page 14*

■ He claims that Kathie Davis, the principal witness in Budd Hopkins' *Intruders* (1987), encountered a "standard garden-variety earth light." All of her subsequent reported experiences (her "abductions") were Persinger-like effects resulting from electromagnetic effects on her nervous system. As I pointed out in a letter published recently in *IUR* (January/February), Devereux failed to check the earthquake record for Indiana for the date in question. *The fact is, there were no earthquakes in the entire state of Indiana on the night Kathie encountered Devereux's earthlight.*

Perhaps the one accurate statement Devereux makes is this one: "We have entered a jungle of unfamiliar geophysics, sociology, psychology, perception and neurophysiology." And a jungle of speculative ideas rooted in romanticism, mysticism, pantheism, Jungian archetypalism, New Age metaphysics, psychokinesis and fuzzy thinking.

Some of the "earthlights" described in *Earth Lights Revelation* may well be an unknown form of energy produced by the earth. But more likely, Devereux has accurately cited a few, select cases of actual earthquake lights, a real, natural, geologically-based phenomenon now fully accepted by the worldwide geophysical community as a curious aspect of some large-magnitude quakes. The rest of the *Revelation* story is a stream of interesting UFO cases (most likely not earthlights) and a bushelful of speculation generated by Devereux's personal disgust with American abduction research and his belief that no one respects his ideas. If Devereux would practice more science and less dreamy wonderment with the "realm of the fabulous," as he calls it, perhaps he might gain more support from serious ufologists interested in hard scientific explanations. At the very least, a less combative tone would assure him more readers willing to hear him out. ■

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EDITORIAL — *continued from page 3*

builds his theories are worth "next to nothing as scientific evidence," then proceeds to draw on them to argue a hypothesis he clearly believes to be scientific.) No wonder actual UFO investigation has fallen into disrepute; some organs of psychosocial ufology now actively defend the armchair as the place where one gets the grandest, clearest view. Grand (or grandiose) the view may be, but clear it ain't. Apparently the requirements of science, or even of good journalism, are invisible from this vantage. How many armchair psychosociologists does it take to construct a falsifiable hypothesis, or even know what one is? Try to prove that little gray humanoids are *not* "passionless symbols of pure reason." Or, for that matter, that they're not "symbolic" of our deep unconscious fear of dentists (remember Barney Hill's teeth?). Or short people. Or bald, skinny people. Or people with cold, unblinking stares and long, thin fingers. Or—most horrifying of all—short, bald, skinny, thin-fingered *Jungian* dentists who glare frigidly at their terrified patients. The possibilities are endless.

Some months ago I had occasion to read or reread every major piece of writing in the English language on the psychosocial hypothesis. As I plowed through this by-now-considerable literature, I kept one question in mind all the while: what *empirical* evidence justifies the various writers' pronouncements? The answer ("none to speak of") is related in detail in my book *The UFO Encyclopedia, Volume 1: UFOs in the 1980s*, to be published in July by Apogee Books. In the psychosociological works the noun "psychology" and the adjective "psychological" are ubiquitous but function more as mantras than as indicators of genuine scientific insights or possibilities. One prominent writer fills his books with accounts of anomalous experiences and follows them with pontifications on the "needs" that caused these poor, unenlightened folks to believe they had encountered gray-skinned humanoids or other need-we-say-nonexistent anomalous entities. It turns out that these speculations about "needs" are based on a sort of off-the-cuff analysis of persons the writer "knows" only through a few short sentences he has read about them in books on ufology, psychical research, or religious visions; many of these books, of course, were written by persons who had never met them either. In real psychology the theorist pays heed both to the dictates of scientific inquiry and to the truth, understood by all observant human beings, that human personalities are complex and often inscrutable. Thus he would feel obligated to base his speculations on enormously more evidence, including but not confined to psychological inventories and interviews. Moreover, hypotheses would be framed in such a way that, if wrong, they could be proven to be so. (Biologist R. C. Lewontin remarks that the difference between a

falsifiable hypothesis and an unfalsifiable one is that the first is "what characterizes science, while the second kind is just storytelling.") Beneath all the verbiage lies nothing more than this simple tautology: Why did X think he saw extraterrestrials? Because he had certain psychological needs. How do we know he had these needs? Because he thought he saw extraterrestrials.

This same writer asserts that hallucinations of alien beings occur when the percipient is in one or more of the following psychic or social states: relaxation, excitation, boredom, ecstasy, isolation, participation in a group, concentration, distraction, a crisis of faith, an unquestioning faith, anxiety and peace of mind. When none of these conditions obtains (if that is conceivable), the weather, the phase of the moon, or the individual's diet may trigger the imaginary encounter. It may as well be argued that the psychological state in which one is likely to imagine extraterrestrials is being alive—also the state, an impolite observer might add, in which conceivably one could encounter *real* extraterrestrials. Elsewhere the writer says that CE3 accounts surely could not involve extraterrestrials because the perceived ETs' behavior is "illogical, no matter how much allowance we make for the possibility ET logic may be different from ours." Scarcely 50 pages of the same book later we read that CE3s cannot be interpreted as alien encounters because the supposed ETs' patterns of behavior are "humanlike in so many . . . ways."

What this sort of circular logic leads to is a closed system which nothing can enter, leave or lay claim to an existential state independent of the psychosociologists' description of it. It has nothing to do with science. That does not mean that psychosocial approaches are not worth pursuing; it does mean that their proponents have done a lousy job of arguing their case, and it seems clear that even a more persuasively-argued psychosocial model (of a sort yet to be articulated) is not going to help us much with ufology's most interesting questions, those that are the field's very raison d'etre, namely the ones that relate to such issues as physical and instrumented evidence, multiple witnesses, and the sorts of cases dealt with in, for one recent instance, Hall's book (and, for that matter, in Menzel's and Klass' books; the debunkers worth paying attention to have always understood that they have to do more than wave hands at the evidence). Reading the psychosocial literature, however, one would think that the case for the reality of UFOs consists of Adamski-like contactee tales (more plausibly accounted for as hoaxes than as the products of exotic psychological processes) and anecdotes about men in black. It is difficult for those outside the psychosocial belief system to understand what states of human consciousness, altered or otherwise, have to do—to mention two instances of many hundreds any informed ufologist could reel off the top of his head—with the Trans-en-Provence CE2 or the Roswell case (although the latter was once "explained" to me by a British enthusiast who said it came about because of Americans' hysterical fear of "Commies," a peculiar argument to which he brought neither evidence nor logic but to which he was, need I note, thoroughly committed, even to the preservation of it in print).

On its present course psychosocial ufology appears primed to continue into perpetuity its sad infatuation with bad psychology, bad sociology and bad folklore. Its followers commit the fundamental intellectual error so devastatingly critiqued by behavioral scientist David J. Hufford in his paper "Traditions of Disbelief" in *New York Folklore*, Winter 1982. Writing of the "standard skeptical view of supernatural belief—a view that has existed for centuries, probably millennia—namely that supernatural beliefs arise from and are supported by various kinds of obvious error," he observes that the "research design begins with the question 'Why and how do some people manage to believe things which are so patently false?' . . . Such a perspective has its usefulness . . . but . . . it is necessarily ethnocentric in the most fundamental sense. It takes a body of knowledge and considers it to be simply 'the way things are' rather than a product of culture. It says over and over again, 'What *I* know I *know*, what you know you only *believe*.'"

We can also expect psychosociologists to grow ever more dogmatic in their rhetoric—and it is rhetoric, above all else, at which these pundits excel; there are, by comparison, relatively few articulate defenders of the extraterrestrial hypothesis. We can anticipate an ever greater eagerness to psychoscrutinize the "needs" of those deluded souls who think radar/visual cases and ground traces mean something.

For our part, those of us on the other side may be goaded into proposing our own psychosocial hypothesis: that the psychosocial hypothesis is itself a psychosocial response to the UFO phenomenon, a nontechnical, nonthreatening model of the phenomenon suitable to the English majors, librarians, Jungians and counterculturists who are its principal proponents. In a real sense, in its elegant and strangely militant prose, in its suspicion of technology and antipathy to falsifiable-theory-making, it represents the revenge of the liberal-arts majors against a ufology dominated (in principle anyway) by such, from the psychosociologists' point of view, soul-deadening concerns as documentation, verification, and reason—also known as the tools of science.

Our own psychosocial hypothesis, unlike theirs, is a falsifiable one. To be falsified, it needs only for the psychosociologists to get serious; to get serious, they need to develop scientific hypotheses. In other words, our hypothesis will be falsified when psychosociologists offer us falsifiable hypotheses. Till then the rest of us can only watch and wonder anew at what the UFO phenomenon does, again and again, to otherwise rational people.

— Jerome Clark